

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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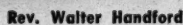
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Important Facts to Consider for Sword Building Fund. If Jesus Had Your Opportunity to Help, What Would He Do?

One of the greatest Christian novels of all times is *In His Steps*, by Charles M. Sheldon. It has already been sold in over thirty million copies. The theme of the book is: "What would Jesus do if He were in my place?" following the Scripture in I Peter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow his steps." The book tells the thrilling story of several members of a church who solemnly agreed together to live every day with the question. "What would Jesus do?" before them. Every question that came up, they settled on this basis.

Will you make a solemn covenant with me? Will you read the rest of this article and make your decision on the basis of "What would Jesus do"? If Jesus had your opportunity to help in a great soul-winning project, would He have a part? Would Jesus have a larger part than you have had thus far?

I believe it would be a wonder-



ful thing if we could set out to face our problems on the basis of doing exactly what Jesus would do, were He in our place. I feel that it is especially important for us to do that when we come to face matters of getting out the Gospel and expanding soul-winning work. All of us have some tithes and offerings of which we are stewards. God has entrusted to our keeping some of His money to be used in the very best possible way. I wonder what Jesus would do if He were the One who had the opportunity to give your tithes and offerings this week?

Surely the Lord Jesus would decide where His tithes and offerings should go on the basis of where they would accomplish the most in a soul-winning work. You will remember it was Jesus who said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). It was Jesus who said, "I am not come to call the righteous, but sinners to repentance" (Matt. 9:13). It was Jesus who gave the illustration of the lost coin and followed it with the very pointed passage, "... likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine

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**By Rev. W. A. Criswell, Ph.D., D.D.
Pastor, First Baptist Church, Dallas, Texas**

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32.

America was a rough and rugged country when our forefathers began to carve the early colonies out of the wilderness. But the people who did the carving were rougher than the topography of the land. And they were as bold and fierce in their sins as they were in their wars with the Indians and their battles against primitive hardships. A frontier civilization, whether hewing down a forest along the Atlantic or digging for gold along the Pacific, might be expected to be free from the restraint not only of men but also of God. And the early settlers were rugged individualists who did as they pleased, God or no God.

But something happened to America back there in the latter part of the 1700's and throughout the years of the 1800's. It was the marvelous something that we call "The Great Awakening" and "The Great Revival." Men in multitudes began to call upon the name of the Lord. Churches sprang up everywhere. Revivals were held in every settlement, village and hamlet in the country. America was turned to God.

Who did this work of grace? Who carried forward this incessant evangelization of the people? It was the pioneer preacher with the flaming heart who went forth in obedience to the call of God to declare the whole counsel of the Almighty. As the population extended westward beyond the Alleghenies, these men of God, without organization or visible means of support, pushed boldly into the regions beyond.

I. The Pioneer Preacher

One of our church historians has recorded for us the untiring efforts and sacrificial devotion of these pioneer preachers. Their hardships were such as we of the present day can hardly imagine. They went forth into the wilder-

ness not knowing where they would find a night's lodging or their next meal, willing to suffer untold privations if only they might point some to the Lamb of God. They traveled from settlement to settlement on horseback or afoot, with no road save an Indian trail or blazed trees, fording streams over which no bridges had been built. They were exposed to storms, prostrated by fevers, wasted by malaria, but possessed of indomitable skill.

Like Paul, they passed through many perils—perils by the way, perils from savage beasts, perils from savage Indians, perils from godless and degraded men. If they did not wander "in sheepskins and goatskins" like ancient heroes of faith, they wore deerskins; and



homespun took the place of sackcloth. Many died prematurely of privation and disease.

Their preaching services were held wherever men would listen to the gospel message. The houses of worship were the rude cabins of the people or more generally God's great out-of-doors, the woods and the prairies. Their libraries consisted of a Bible and a hymnbook. They did not read polished essays from a manuscript. The preaching was straight from the heart, not

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**By Dr. Charles A. Blanchard,
Second President of Wheaton College**

I wish if it is true that prayer always is answered, that all of us might come to believe that and to rest upon it with an absolutely unshaking faith.

At the same time I wish we all might remember that the times and the seasons are in the hands of God and that we shall not do wisely if we undertake to direct Him as to how or where or when to do. The imperfections of such a mental attitude, I am sure, will deeply impress any one who thinks about it a little while.

I. God Has Agreed to Answer

But to return to any subject. Why does God answer prayer? I imagine that the first reason is, that He may keep His word. The simple fact respecting prayer is



that God has agreed to answer it, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:9). "Whatsoever ye shall ask in my name, that will I do" (John 14:13). "Whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). Now, what self-respecting person speaking thus to another and having abundant resources, would fail to do the thing that he had promised? It is very simple—no self-respecting person would so fail. Sometimes we humans do fail to keep our promises, not because we are careless respecting them, but because we are unable to make them good. If God should grow wearied, or His eyes should become dim, or in any way His abilities should fail, then His promises might fail, but that His promises should fail while His wisdom and strength remain, is simply impossible.

What, then, is the attitude which a person occupies respecting our Heavenly Father when he talks about unanswered prayer? If this expression means anything substantial, it means that actual prayer is offered. By actual prayer I mean prayer that meets the conditions on which God has agreed to answer. Nothing else is prayer. No one has a right to call anything else prayer. This expression, then, means that prayer, actual prayer, is offered and that God breaks His word. If these people would put in some time limitation, if they would say, "for a time," or use some equivalent expression, it would be better, but

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As preached to Japanese in revival services all over Japan

by Missionary Kenny Joseph

**1, 2-Chome, Kitazawa
Setagaya Ku, Tokyo, Japan**

"For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

I want to talk to you about something that is more important than tomorrow morning's breakfast or work or tonight's sleep. I don't want you to listen to my poor speech but to the Spirit of God whispering to your heart.

Japan today is a free, independent, sovereign nation. On April 28, 1952, she signed a peace treaty with 41 other nations with whom she fought in the second world war. That peace treaty was written on paper by soon-to-die

men with perishable ink. Maybe it would be good for five years, for ten years, or for one hundred years. The 87 million people didn't all go to the San Francisco peace conference to sign it. You sent one man, Premier Yoshida, to sign that treaty in your place. He represented everyone of you. That treaty was between country and country, not between man and man.

I hold in my hand a six-thou-


sand-year-old peace treaty. This was not written by man. It is not good for one hundred years; it is good for eternity. It is not between countries; it is between Almighty God and man. You say, "I never heard of that. I never read that in the newspaper." This peace treaty is found in Romans 5:1—"Therefore being justified by faith, we have peace with God through [the blood of] our Lord Jesus Christ." That peace treaty was signed with blood; not on paper, but on a cross. It is between Almighty God and you. The middle man, the representative, was Jesus Christ, God's Son.

Now, you have many questions;
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15 Wonderful Scriptural Chapters on

Personal Work in SOUL WINNING

By the Late World-Wide Evangelist, Bible School Builder and Bible Teacher
Dr. R. A. TORREY



CHAPTER X

How To Deal With Backsliders

One of the largest classes found in the inquiry room, and in all personal work in our day, are those who are, or call themselves backsliders. They are not all alike by any means, and they ought not all to have the same treatment. There are two classes of backsliders:

I. Careless Backsliders, Those Who Have no Great Desire to Come Back to the Saviour

1. There is perhaps no better passage to use with such than Jeremiah 2:5:

"Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain?"

Drive God's question contained in the text right home to their hearts. "What iniquity have you found in the Lord?" Dwell upon God's wonderful love to them, and show them the base ingratitude and folly of forsaking such a Saviour and friend. Very likely they have wandered away because of the unkind treatment of some professed Christian, or of some minister, but hold them right to the point of how the Lord treated them, and how they are now treating Him. Use also Jeremiah 2:13:

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Have the inquirer read the verse, and ask, "Is not that verse true; what does the Lord say that you forsook when you forsook Him?" "The fountain of living waters." "And to what does He say you turned?" "Broken cisterns that can hold no water." "Is not that true in your experience; did you not forsake the fountain of living waters, and have you not found the world broken cisterns that can hold no water?" I have yet to find the first backslider of whom this is not true, and I have used it with many. Then illustrate the text by showing how foolish it would be to turn from a fountain of living water to broken cisterns or muddy pools. If this verse does not accomplish the desired result, use Jeremiah 2:19:

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is

not in thee, saith the Lord God of hosts."

When they have read it, ask them if they have not found it an "evil thing and bitter" that they have forsaken the Lord their God. It is well sometimes to go over the misfortunes and troubles that have come since they forsook the Lord, for it is a fact as every experienced worker knows, that when a man who has had a real knowledge of Christ backslides, misfortune after misfortune is likely to overtake him. Proverbs 14:14, the first half of the verse, is also a good passage to use:

"The backslider in heart shall be filled with his own ways."

I Kings 11:9 can also be used:

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice."

One of the best passages to show the folly and evil results of backsliding is Luke 15:13-17. Go into detail in bringing out the point of the picture here given of the miseries that came to the backslider in the far country.

2. It is well sometimes to use Amos 4:11, 12:

"I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel."

Before the passage is read you can say, "There is a passage in the Old Testament that contains a message from God to backsliding Israel, and I believe it is a message for you also. Then have him read the passage carefully and after he has read it, ask him what the message of God to backsliding Israel was. "Prepare to meet thy God." Then say to him, "It is God's message to you too, as a backslider tonight, 'prepare to meet thy God.'" Go over this again and

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again until the thought rings in the heart of the man.

II. Backsliders Who Are Sick of Their Wandering and Sin, and Desire to Come Back to the Lord

These are a very different class from those just mentioned, though of course they are related. They are perhaps as easy a class to deal with as we ever find. There are many who once had a knowledge of the Lord who have wandered into sin, and who are now sick and tired of sin, and are longing to come back, but think that there is no acceptance for them. Point them to Jeremiah 3:12, 13, 22:

"Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God."

This will show them how ready the Lord is to receive them back, and that all He asks of them is that they acknowledge their sin, and return to Him.

Hosea 14:1-4 is full of tender invitation to penitent backsliders, and also shows the way back to God.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. I will heal their backsliding, I will love them freely: for mine anger is turned away from him."

I use this passage more frequently than almost any other with the class of whom we are speaking, especially the first and fourth verses. I show them first of all that God is inviting the backslider to Himself, and second, that He promises to heal their backsliding and love them freely, and third, that all that He asks is that they take words of confession and return to Him (verse 2). The following verses all set forth God's unfailing love for the backslider, and His willingness to receive him back.

"But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel."

"Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."—Isa. 43:22, 24, 25.

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand? Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art, my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: RETURN UNTO ME; FOR I HAVE REDEEMED THEE."—Isa. 44:20-22.


"For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart."—Jer. 29:11-13.

"And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell."—Deut. 4:28.

"(For the Lord thy God, is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."—Deut. 4:31.

"If my people, which are called

Dr. Bob Jones SAYS:



A number of years ago, a man brought his boy to Bob Jones University, which was Bob Jones College at that time, and said he wanted to put the boy in our academy. The father told me how he had heard me preach years before and had been blessed by my ministry and said he wanted his son trained in a Christian academy. This boy entered high school and just in a short time was converted and called to preach. After he finished high school, he entered college and four years later finished college. He made a fine record. He married one of the finest Christian girls who ever attended the school. After finishing school he went out on his own under God and went down to Mobile, Alabama, and bought some time on a radio station and put on a Gospel program. The boy I am referring to is Dr. Bob Barker, pastor of the First Baptist Church of Chickasaw, Alabama, a suburb of Mobile. Dr. Barker is on the Executive Committee of the Board of Trustees of our school. When he was here at our Commencement a few weeks ago, I told him that I knew how God has so greatly used him; and I asked him to write and give me a report of some of the outstanding results he has had. Here is what Dr. Barker wrote:

"Dear Dr. Jones: First of all, may I express the joy that was ours in being at the University during Commencement week. I was thrilled over the accomplishments of the school year just closed. God's hand is on Bob Jones University. God has honored it, and I am for our school 100 per cent."

"You asked me to write something concerning the progress of our church. The figures that I am

by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.

One of the most useful verses in dealing with an intelligent backslider who wishes to return to the Lord is I John 1:9:

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is well sometimes to follow this up with I John 2:1, 2:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world."

Often it is helpful to give illustrations of great backsliders who returned to the Lord, and how lovingly He received them. For this purpose you can use Mark 16:7:

"But go your way, tell his disciples AND PETER that he goeth before you into Galilee: there shall ye see him, as he said unto you."

This tells of Christ's loving message to Peter after he had so grievously sinned, and deliberately denied his Master. II Chronicles 15: 4 and 33:1-9, 12, 13 give illustrations of great backsliders who returned to the Lord, and how lovingly He received them.

Luke 15:11-21 is perhaps the most useful passage of all in dealing with a backslider who wishes to return, for it has both the steps which the backslider must take, and also a picture of the loving reception from God that awaits him.

When a backslider returns to Christ, he should always be given instructions as to how to live so as not to backslide again. These instructions will be found in Chapter V., Sec. II.

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writing are sent with all humility and thankfulness to God for His blessings upon our work in this area. In the Alabama State Convention year just closed a few months ago, we led some 2,600 churches in the state in professions of faith. A year ago we were second in the state. You'll be interested in knowing that we consistently have the largest Training Union in Alabama and the sixth largest Sunday School even though our church is less than thirteen years of age. By the way, we now have a \$150,000 educational unit under construction. For some five years we have had, as far as we know, the largest Vacation Bible School in the Southern Baptist Convention. We're having Vacation Bible School now with an average attendance of 1055 for the first week. I say all that to say this—the success the Lord has given to this pastor in leading this church has come because of the influence and training I received at the Bob Jones University. I shall never cease to thank God for you, Dr. Bob, Jr., and others who have been such an inspiration and blessing to me.

"On July 4 we will be celebrating our sixteenth anniversary on radio station WALA preaching the Gospel five days a week. I'm for you and the things that you and Bob are endeavoring to do and are doing at Bob Jones University. We'll pray for you daily."

Sometimes we get very tired, and once in a while a little bit discouraged. Then we get a letter like the letter that Bob Barker wrote, and it stimulates us to keep on keeping on. Our graduates are in many parts of the world, and most of them are doing a great work for God. Now, remember, you Christian people can help us in three ways:

1. You can pray daily for Bob Jones University, for my son, the president, and for the executives who are associated with him.

2. You can invest some of the money the Lord has given you in the work of the University. We need additional buildings. We need money to help students who are not able to pay all of their expenses.

3. We are endeavoring to select as carefully as possible young people who can be trained for Christian leadership. Our problem is not a problem of getting students. It is a problem of selecting students that can be trained as Christian leaders. You can help us by directing the right kind of young people to Bob Jones University.

We appreciate the faithfulness of you friends who are standing back of us in the work we are doing here for the Lord Jesus Christ. May God bless you, every one.

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Bishop Oxnham, Fellow Traveller Of Communists

A year ago a letter came from a Kentucky friend about Bishop Oxnham. The problems of Modernists, Communists and Socialists attacking the Bible and the American way continues, so I quote the letter here.

Evangelist John R. Rice, D.D.

214 West Wesley Street,
Wheaton, Illinois

Dear Brother:

This is to express my thanks for the sermon in your last issue of THE SWORD OF THE LORD by the late Billy Sunday as preached at Richmond, Indiana, 1922. I heard that same sermon earlier in that year at Charleston, West Virginia, where I walked that famous trail that was so highly condemned and praised through those years. While I cannot speak for others, what happened to me on that occasion will last while endless ages roll either for everlasting good or shame, according to the way I shall use it from here on out.

The copy coming to me in which you attacked Bishop Oxnham was sent to the office of our church paper in Chicago. In reply, the editor, T. Otto Nall, wrote, "You may quote me if you choose in saying that Bishop Oxnham is not and never has been a member of the communist party, that the charges of pre-communist activities are pure fabrication, that the bishop is not only within his rights, but duty-bound as a conscientious American citizen to object to some of the methods of the House Committee on Un-American Activities, and it is my prediction that when the battle is over and the smoke is cleared away, Bishop Oxnham will be shown to be more American than his detractors, as well as more Christian."

Suppose that for argument's sake, Editor Nall is wrong, and that Bishop Oxnham is a criminal communist; a double-dyed hypocrite, and should be put out of the church. Do you not think that he should be exposed to those who are in position to act, not those who take your paper, may I ask? What can they do about it? There is a way to do this without harm to any one. The space used in condemning Doctor Oxnham might well have been used to present a good gospel sermon on doing to others as you would have them do to you. Please remember that only the courts, not Congress, have the right to determine the guilt or innocence of any American citizen, and we are supposed to hold them as innocent till proven guilty. This is the "American way." I am very much anti-communist, so I do not care for their tactics, disguised as Christian or just plain smear, no matter from what source.

There are many good things in THE SWORD OF THE LORD of which your last issue is an outstanding example. I think I have read almost every word in it. May they keep coming just like that is my prayer.

Sincerely your friend in His service

Ivan R. Dent

The Editor's Answer

My dear Brother Dent:

I am always glad to hear from you and I appreciate your letter of June 19 concerning Bishop Oxnham.

However, your editor, T. Otto Nall, is beside the point when he says, "You may quote me if you choose in saying that Bishop Oxnham is not and never has been a member of the communist party." In the first place, we never said that Bishop Oxnham was a member of the communist party. Dr. McIntire did not say it and I do not know anybody else who has said it. In the second place, if Bishop Oxnham were a member of the communist party, T. Otto Nall would not know about it, you may be sure. So, he speaks without authority and beside the point.

Again when he says, "the charges of pro-communist activities are pure fabrication," the editor is careless of his facts. On that matter the facts are published and so well known and ad-

mitted by Bishop Oxnham that no intelligent man will believe your editor. For example, I have Dr. Oxnham's article in the Washington Post for Sunday, April 5, in which he answers the charges of the Congressional Committee on Un-American Activities. If you have a copy of that reprint, you may check for yourself and see. In that article under item 7 Dr. Oxnham confesses that he was for the communist side in the Spanish War and he says, "I did authorize my name to be included in what I think was called the inter-faith division of the American Committee for Spanish Freedom. If it was originally communist-sponsored I did not know it, but I did subsequently resign when it became apparent to me that communist sympathizers, at least, had moved into position of influence in this organization." So in this case, though he later resigned, Bishop Oxnham was on the side of communists in Spain, and worked with a communist front organization. Later he resigned.

Under item 9, Dr. Oxnham admits that he was editorial advisor of the Protestant Digest, for nearly two years. That Protestant Digest was controlled by communists, and was a communist front.

Under item 10, Dr. Oxnham admits that "On November 8, 1942, I addressed a Boston meeting known as 'Salute To Our Russian Ally.'" That meeting was Russian and Communist sponsored, and Dr. Oxnham was the speaker. It is true that some other good men were there, but still it was communist sponsored and one has a right to suppose that Bishop Oxnham was in sympathy with the meeting or would not have been there as a special speaker.

Under this same item, he says, "I was elected chairman of the Massachusetts Council of American-Soviet Friendship on April 6, 1943." Later he resigned the chairmanship and three years later had them to drop his name as "honorary chairman."

He also says, in the comment on the same item, "In November, 1944, I did offer prayer in the mass meeting held in Madison Square Garden under the auspices of that group" (the National Council of American-Soviet Friendship).

The National Council of American-Soviet Friendship was a communist front organization, and Dr. Oxnham admits to meeting with this group, speaking for them, and leading in prayer at another meeting.

Under item 14 in that Washington Post article, Dr. Oxnham admits that he was a sponsor of the American Committee for Spanish Freedom. This was a communist front organization, and working for the communist side in the Spanish Civil War.

Under item 15, Dr. Oxnham admits that he was a member of the executive committee of the Methodist Federation of Social Action. Later he resigned, particularly because of the attacks on John Foster Dulles. Responsible witnesses have sworn that the founder of the Methodist Federation for Social Action, Dr. Ward, is a communist. The group has been cited as a subversive organization, I believe, and certainly it has attacked the American way of life and was finally disowned by the Methodist church.

Again under item 16, Dr. Oxnham admits that he did attack the Committee on Un-American Activities.

Now say what you will, these facts, plainly admitted by Bishop Oxnham in print, prove that he has been active in organizations that are pro-communist and that his influence has been pro-communist. I do not say he is a communist.

Rev. Jimmy Lentz Leaves Methodist Church

Rev. Jimmy Lentz, friend of the editor and earnest soul winner, has for years been a minister in the Methodist churches in Mississippi. In order that his friends who read THE SWORD OF THE LORD may know that because of modernism he has left the Methodist church (not affiliated with the regular Methodist denomination) we publish his letter here.

THE EVANGELICAL METHODIST CHURCH
Wesley Memorial Congregation
Macon at Highland
Memphis, Tennessee

May 25, 1954

Rev. John R. Rice

Sword of the Lord Publishers
Wheaton, Illinois

Dear Dr. John,

Greetings in His glorious name. I hope that you and yours are all well and happy in the Lord and the work. Wish I could see you.

Brother John, you told me that one day I would have to leave the old Methodist Church, and it has happened.

Enclosed is a copy of the resignation that I sent to the Bishop on the thirteenth of this month, and have not even had an acknowledgment from him or the other officials to whom I mailed a copy. So, as stated in the letter to him, I guess they are only too glad that I got out without a scene on the Conference floor.

If you will, please make notice of my departure from The Methodist Church, and my affiliation with the new movement under Dr. J. H. Hamblin, Abilene, Texas, The Evangelical Methodist Church, in THE SWORD.

You know my manner of life and preaching; I have a countless number of friends who take THE SWORD, and I would like for them to know that I have kept true to the faith. Be at liberty to express your own personal opinion of the situation.

We have a grand group here of Bible-believing, Christ-centered people, who are clean in the Lord, and moving forward in a great evangelistic work. We have a thirty minute radio program on WHBQ eight to eight-thirty with a great program of music, and a Christ-centered message, each Lord's Day that is doing good. We plan to send tapes to all available stations, and fight modernism and liberalism, and cry out against the apostasy of churches, and lift up the Gospel in its full truth. PRAY FOR US.

With you in the Master's service, I am,

Your Friend in Christ,
Jimmy Lentz

I say his influence has been pro-communist and it is fair and right to say so. And your editor is not fair and not quite reliable when he says those charges are "pure fabrication." He ought to tell the truth.

I do not say that Bishop Oxnham is a criminal nor communist. But I do say that he has been used by communists, has lent his influence to communists, and that he is a modernist, he does not fully believe the Bible. And yes, I certainly think that he ought to be exposed to the people who support him and make his work possible, that is, the Methodists and others in the National Council of Churches under his leadership. And I do not believe that a sermon on "doing unto others as you would have them do to you" would do nearly as much good as the exposure of Bishop Oxnham.

And you are wrong to say that only the courts have a right to determine the guilt or innocence of American citizens. Anybody has a right to examine evidence and the Congress of the United States is within its rights to investigate subversive activities by anybody.

I am glad to have your plain letter and I trust you will consider very carefully what I have said.

In the Saviour's name, yours,
John R. Rice

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

A very fine letter has been received from an Evangelical Alliance Missionary, Gerry Johnson, and a Bob Jones University alumnus, now located at Shizuoka, Japan, which reads:

"I have felt led to give this report because it involves Dr. Bob Jones, Sr., and the great work that he is doing. I believe many SWORD readers have sent him money for the student loan endowment and missionary fund. He sends \$1,000 out of this fund every month to Japan and we are using it for the following purpose: To train native evangelists, put them in 'Tent Teams,' and using them as preachers in tent campaigns throughout Japan. We work in cooperation with all Bible-believing missionaries and pastors in starting churches and building up work that has already been started.

"For the month of April, these native evangelists turned in a report of 515 definite conversions. There were many more who raised their hands, but this number includes only those who have been thoroughly dealt with personally in the after-meetings. For the past month of May, there were 713 definite conversions, hundreds attended the tent meetings, 36,000 tracts were passed out, and the workers personally dealt with 1,291 souls. I thought that SWORD subscribers who read 'Dr. Bob Jones Says' and who give funds for this cause should like to hear that their gifts are being used to win souls to Christ."

EVANGELIST DON WILSON of 431 Second Avenue, Watervliet, New York, writes of a good campaign in the Jermain Memorial Presbyterian Church of Watervliet. Though the city is dominated by Roman Catholicism, crowds averaged between forty and 180, and the evangelist writes that there were 53 first-time decisions for Christ and 22 rededications. He was assisted by Harold Richards, songleader; and Clark Bedford, pianist.

EVANGELIST FREDDIE GAGE from Houston, Texas, and Songleader Jimmy Snellen led in a revival at First Baptist Church, Seminole, Oklahoma, June 6-13. The pastor, Rev. D. C. Applegate, writes that there were 59 professions of faith. Of this number, 33 were baptized into the church. There were also 22 additions to the church by letter and statement. The pastor reports 894 in Sunday School and 461 in Training Union on June 13.

A rejoicing word has just come to us about another revival in which **FREDDIE GAGE** was the evangelist. Rev. G. I. Norris, pastor of the Normandale Baptist Church of Fort Worth, Texas, wrote:

"The Normandale Baptist Church of Fort Worth, Texas, has just closed the greatest revival in the history of the church. The entire community of 11,000 people has been spiritually awakened. There were 135 additions to our church, 116 conversions and most of them have already followed Christ in baptism; 35 united by letter; 40 families made a vow to start a family altar. There were a total of 301 decisions for Christ in 8 days. All records for S. S. and T. U. were also broken during the revival.

"The Evangelist was Freddie Gage, who is rapidly becoming one of America's most outstanding young evangelists. He preaches with great conviction and is a man of prayer. We are grateful to God for sending him our way. I heartily recommend Freddie Gage to any Southern Baptist Church."

God gave an outpouring of His Spirit in the United Brethren Church of Garnett, Kansas, when **EVANGELIST BOB OUGHTON** of Belleville, Illinois, led in a revival. Thirty-two accepted Christ as Saviour. "A young lady got saved who was separated from her

husband," Brother Oughton writes. "She brought her husband to the meeting, he got saved; her father, son and nephew got saved. She had to go to the hospital and there led three souls to the Lord. She and her husband are now preparing to attend Bible School in September."

From this campaign, Brother Oughton traveled on to Otterbein United Brethren Church near Parsons, Kansas. There again God saved 18 souls.

Brother Oughton says, "In a series of one-night meetings, in Youth for Christ rallies and churches, the Lord gave an increase of 76 souls accepting Christ and scores of Christians surrendering for soul winning."

But Whiteside, an accomplished teen-age pianist, is now traveling with the evangelist.

The First Baptist Church of Weston, West Virginia, where Rev. James E. Harvey is pastor, has just completed a very successful two weeks' evangelistic campaign with **REV. WM. D. STEVENS**, Regional Director of Youth for Christ, International, Charleston, West Virginia, as the evangelist. On this third return engagement by the evangelist, he had as an added attraction the Italian songleader and musician, Carlo Pietropaulo of Huntington, West Virginia. During the campaign, every home in Weston was visited. The nightly meetings were well attended, and under the Spirit-filled preaching of Rev. Stevens, there were 63 recorded first-time decisions for Christ. In addition to this number, 27 decisions were recorded at the Happy Time Meetings, a children's service. A follow-up program is planned for each convert.

The **BOB MANDERSON EVANGELISTIC TEAM** proclaimed God's message of salvation during the Corn Belt Crusade for Christ, May 29 to June 13 in the Bloomington High School Auditorium, Bloomington, Illinois. According to the report, there were 126 decisions for Christ.

The Corn Belt Crusade for Christ was set up in March as a permanent organization with the purpose in mind of promoting evangelism the year round in the corn belt area, including a united campaign at least once a year.

Bob Manderston, founder and director of Bethany Acres, Inc., Fallston, Maryland, a musician in his own right, assisted Jack Conner, marimba-vibraphone artist, and Bill Weston, songleader.

This being the result of the first united effort in 22 years in the Twin Cities (Bloomington-Normal), the Corn Belt Crusade for Christ group is not only grateful for the fruitful visit of the Manderston-Conner-Weston evangelistic team, but is anticipating similar efforts in the future.

Wonderful For Pastors!

—AND CHRISTIAN LEADERS—

"What Every Christian Girl Should Know"

"What Every Christian Boy Should Know"

"How to Become a Christian"

"What Is Heaven Like?"

"Does God Heal Today?"

These are 32 page, well written, scriptural booklets written by Dr. William W. Orr, formerly Vice-President of Bible Institute of Los Angeles.

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WILLIAM W. ORR, D.D.

P. O. Station "C"

Pasadena, California

Gideon's Band of 300

The following friends of the Sword of the Lord Foundation have either given or pledged \$100 or more for the building fund to be given by August 1. On that date we must make a payment of \$44,000 due on the new property we are purchasing for the Sword of the Lord Foundation's new office building. How we praise God for friends like these who are willing to sacrifice to help get out the Gospel! In addition to those names listed, Dr. Rice has already given \$500 and Mr. Fred Hawkins has pledged \$1,000.

Mr. Henry R. Anderson
Mr. J. C. Drury
Mr. H. P. Graves
Mr. and Mrs. Charles E. Stegner
Mr. Albert C. Bean
Miss Hattie J. Spurlock
Mr. Gordon A. Laycock
Mr. John Hines
Mr. George M. Klingler
Mr. Arthur DeMoss
Miss Viola Walden
S/Sgt. Hubert E. Jones
Rev. and Mrs. Walter Handford
Mr. G. F. Pagel
Mr. and Mrs. B. Frederick C. Morris
Mr. L. W. DeLong
Mr. A. Nunneley
Mr. Wilbur Kopeschka
Dr. W. A. Kelly
Mr. and Mrs. Kenneth M. Christensen
Mrs. Marie Peterson
Mr. D. E. Conrad
Mrs. Cornelia B. Henderson
Mr. Walter Leas
Mr. Ralph Hamil
Mr. F. Earl Kreitzburg
Mr. L. H. Higgins
Mr. A. J. LeFaivre
Mr. C. W. Rice
Rev. Hugh F. Pyle
Mr. Robert Lawrence

Mr. L. M. Layman
A/2c John Nevels
Miss Ethel M. Troyer
Mr. Curtis B. Shaw
Mrs. Harriet Morse
Mrs. Chatt Hobbs
Miss Esther Lockhart
Mr. Carl Bilger
Mrs. Clara Redmer
Mrs. Alma D. Haines
Mr. Paul P. Oxley
Evangelist Robert L. Sumner
Mrs. Ferne Petersen
Mr. D. L. Abernathy
Mr. Forrest O. Clark
Dr. J. R. Vining
Mr. Merton Colby
Mr. Clyde Wymore
Mr. Max E. Hawkins
Mrs. Anna Craven
Mr. Edward V. Bertram
Mr. J. E. Springer
Mrs. Luther Kline
Mrs. Roger K. Jones
Mr. Dan Hoots
Mr. and Mrs. Otto Gackle

Possibly God is leading you to help in this building program. If so, we will be glad to hear from you. A coupon is given elsewhere on this page. If God so leads, fill it in and mail it to us today.

What Would Jesus Do?

(Continued from page 1)

just persons, which need no repentance" (Luke 15:7). You see, all through Jesus' life He was mainly concerned with soul winning. Therefore, beyond the shadow of any reasonable doubt, I believe that Jesus Christ would give His tithes and offerings to the best soul-winning causes that He could find.

And if Jesus would do this, wouldn't it be right for you to very carefully and prayerfully find the works that are doing the most to win people to Jesus Christ and put your money into those things? I hope that your own local church is a soul-winning church, a place where men and women are finding Jesus Christ every Sunday. I trust that your missionary program is the kind that is seeing people saved. If your church is this kind of church, surely it should have a large place in your giving. There are many radio programs, Christian schools and evangelistic works that are reaching people for Jesus Christ and training men and women to be soul winners. All these are worthy of your support.

But let me suggest that the Sword of the Lord Foundation should also share in your giving. In a most unusual way God has been using this work to win people to Jesus Christ. Last year 673 people wrote to tell us that they were saved through reading THE SWORD OF THE LORD or some of our books. This number does not include those thousands more saved through our foreign translations. Last year our staff evangelists, not counting either Dr. John R. Rice's or Brother Bill Rice's converts, or my own, won 1,782 people to Christ in their meetings. These men in a special way represent the Sword of the Lord Foundation and their meetings are arranged through the Sword Evangelistic Staff. Each week THE SWORD OF THE LORD goes into the homes of nearly 100,000 people. By actual count, we know that over 20,000 of these are preachers. How often I have seen the testimonies of pastors who receive THE SWORD OF THE LORD and tell of how the Sword has completely changed their ministry and given them a passion for souls which they never had before. This year we are having a number of conferences on revival and soul winning around the country. Pastors from hundreds of miles around will come to these conferences and will there be taught the great evangelistic doctrines of revival,

the power of the Holy Spirit, how to win souls and other important matters that pastors must have in order to succeed in God's work. Each year we hear from numbers of those who have gone back home endowed with new power from on high to win souls to Christ.

But all of this work is dependent upon friends who give and make the work possible. At the present moment we are in the midst of a great building fund campaign. By August 1 (only about two weeks away) we must have \$44,000 to complete the payment on a new piece of property for the Sword of the Lord office building. Last October we were clearly led of the Lord to sign a contract, agreeing to make this final payment on August 1. The Board of Directors had unanimously agreed that this was what God wanted us to do. We are confident that God is going to supply our need and have the \$44,000 here by August 1 when we need it.

As I dictate this article on June 25 we have \$7,261.70 in the bank. In addition to this we have approximately \$4,000 in pledges. You will find on this same page a list of our friends who are helping with this special building fund need by becoming members of the Gideon's Band of 300, promising to give \$100 by August 1.

But we still have a serious need for something over \$32,000 if we are to meet the obligation. You say, "But where will you get this money?" Our answer is that we



By Grace Rice MacMullen

Do you ever get tired of the same old solos, duets, and choir numbers? Are you wondering how to have a young people's program that's different? Want them to really sit up and take notice when the choir stands up to sing next Sunday night? Is there a way to vary the musical program in a small-to-medium church without a great deal of musical talent?

You can vary church music—make it thrilling instead of routine. A musical program with zip and verve can do a most important work in building attendance. And now, in the warm grasp of summer, it takes that something extra to bring people to church and to keep the choir interested.

Here are a few "extras" I've seen used successfully. Some of them can be adapted for your church service, Sunday School assembly, young people's program, or missionary circle. See if you can't use some of them effectively, for Christ.

A. For variety, use new combinations of the voices you have. Perhaps you have someone with a nice voice, but not too strong. Let him sing the verse (perhaps with the choir humming in the background), and then let the choir sing the chorus. Or use a duet or trio on a verse or chorus of the song the soloist is using.

There are many songs which lend themselves well to this kind of treatment. There's "Jesus, I Come," for example. A lovely arrangement of it can be made by letting a duet sing the first phrase in each line, and letting the whole choir chime in on, "Jesus, I come; Jesus, I come." (Or you could just use all the women on the soprano and all the men on the alto, instead of a duet; then go into four parts on the other phrase.)

Some choir directors use unison with real effectiveness. That is, have everybody sing the melody

know God will supply our needs as He has promised to do. We believe that God does not lead His children to do something and then leave them alone to shift for themselves. You might also ask, "But what will happen if the money does not come in?" Well, we have every confidence that God is going to supply our need. We are counting on friends like you who will get down on their knees and pray and ask what He would do if He were in their position.

I wonder if you won't do this right now: Won't you ask the Lord Jesus what He would have you to do? Ask Him what He would do if He were in your position, with your obligations and knowing your own financial condition? Then if God leads you to send us a gift for the building fund, won't you send it today and let us know that you are helping in this serious need? A handy coupon follows. When you have prayed, won't you fill it out and send it in to us as soon as possible? I will be looking for your letter.

Sword Building Fund Program

Rev. Walter Handford
Sword of the Lord Foundation
Wheaton, Illinois

Dear Brother Handford:

Yes, I would like to help further with the Building Program, as follows:

- [] 1. Between now and August 1, I will covenant with the Lord to send \$100.00 for your Building Fund.
- [] 2. I would like to be a captain in the Gideon's Band and will send \$500.00 between now and August 1.
- [] 3. I am not able to do either of the above but I would like to have a part in the Building Fund Program. Enclosed please find \$_____ for this serious need.

NAME _____

ADDRESS _____

CITY _____

STATE _____

(soprano part). This strengthens a weak choir, gives everybody more confidence, and makes a very impressive number of what might be ordinary otherwise.

Other combinations you can use:
Quartet on verse, choir on chorus.

Duet on verse, quartet on chorus.

Solo on verse, trio on chorus.

To give a more concrete example, here is what Don Sandberg used with one choir:

Introduction: The Chorus of "Peace, Peace, Wonderful Peace," in unison, everybody singing.

Verse 1: "Far away in the depths of my spirit tonight." Duet between all the women of the choir, singing melody, and all the men, singing alto.

Chorus: Four parts.

Verse 2. Alto solo on the second verse (drop down 1/2 step, if necessary), with choir humming in background.

Chorus: Men, in unison.

I'm sure you have tried such variations by having a soloist sing one verse of a choir number; now try breaking it up within the verse, to see what unusual things you can do.

B. For variety, use combinations of instruments and voices.

You usually can't have a full choir accompanied by orchestra, true. But there are a number of things nearly as effective, and you can sing with blessing using just the talent you have.

Is there a pretty good violinist in your church? Good! You'll find many ways to vary your special music by using violin obbligato with your solos. Some violinists can "make it up," and will know what to play without music. Others will want to use the tenor or alto of the song, as written. One easy way to find a good counter melody is by using the "descant" which is printed right in some song books. ("Service Hymnal," for example.) These may be played exactly as written. I think "It Is Well With My Soul" is particularly pretty with a violin playing the alto part.

Brass instruments may be used, too. There is a beautiful part for trumpet trio written right into "God of Our Fathers." The combination makes an excellent choir number! You can even use the drum, occasionally, on "Onward Christian Soldiers," or "The Fight is On."

Zylophone and marimba and vibraharp are all versatile instruments that fit in well with gospel songs. The player of any of these instruments will usually have some ideas to suggest, as to how to fit them in.

With any instrument, of course, it is important to fit the type of song to the type of instrument. You wouldn't use a drum, for example, on a song like "Saviour, Like a Shepherd Lead Us." And a violin is for quieter, sweeter songs rather than the dynamic march-type songs.

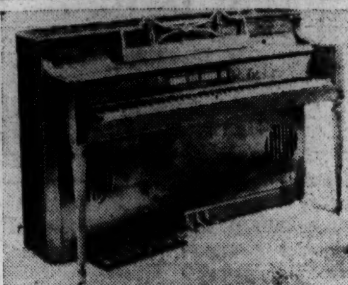
C. You can do something very different with your church music by combining different songs and choruses. Don't feel you must always use two verses or three verses of the same gospel song. You may find another which fits in well, or completes the thought, or provides an answer. There are many lovely hymns and gospel songs, for example, on *peace*. You could easily find two which go well together, as in the example given above. Sometimes you can find a song which asks a question, and then another that answers it. Here are some combinations I think are good; you will doubtless think of dozens of your own:

"Follow Me" (I hear the blessed Saviour say, Follow me.) "Follow, I Will Follow Thee."

"We Shall See His Lovely Face," or "Longing" with the chorus of "Christ Returneth." ("O, Lord Jesus, how long, how long...")

"Carry Thy Burden to Jesus," (an excellent duet number) with a chorus of "Leave It There," sung very softly at the end.

The other day it was my privilege to see something really new and different. I'm anxious to tell you about it because I think it will be wonderful news for small churches who have long wanted an organ and yet felt they could not afford it. It is the Lowrey Organo—an organ built into a Story and Clark piano, and actually using the same keyboard! This is the



Story and Clark Piano-Organo

reason, of course, why the price is so small for an organ. The piano keyboard and cabinet are utilized, and for one price, you get piano and organ combined! It sounds unreal, doesn't it? I thought so; but I tried it and it worked!

Here is the principle: the piano is like all Story and Clark pianos—well made, with fine tone and a lovely cabinet. But under the keyboard are a series of key switches like those on any electric organ. Beneath the keyboard is added a knee pedal which controls the expression of the Organo; the two round speakers you see in the picture are where the sound is amplified and sent out, and a full octave pedalboard is added for bass accompaniment. You can play one line of music on the piano, flip a switch, and play the next line on the Organo! (This is not to be confused with other piano attachments which play only one note at a time in a limited range and must be accompanied on the piano.) The Organo plays a full organ keyboard range of sixty keys, and you can play chords as full as you wish. You can lock the piano mechanism out, by means of a pedal position, if you wish. But you need not do that; you can play the Organo with legato touch, and then by striking the keys in piano touch, get piano sound simultaneously!

I hope I have fired your imagination—that's all I can hope to do, because it is a little too complicated to explain in a small space.

If you're interested, write to the Story and Clark Piano Company in care of me. They'll be glad to give you the name of a dealer near you where you can see this wonderful instrument. The organ part is like any electric organ; it has stops for flute, diapason, horn, cello, viole—and each for the upper register and one for the lower register. This makes it so it is easy to bring out a melody in either bass or treble which contrasts with the accompaniment. There is a solo switch, also, which brings whichever voice you want to be the solo up in volume. There is a light vibrato selector and a heavy vibrato, and the expression arm is very sensitive for variations in volume. The Lowrey people tell me it is a true vibrato, involving a change of tone.

I should tell you, too, that it is possible to get the Organo separately and add it to your present piano. There is a portable selector key type, and there is a type which can be attached under the keyboard, which is concealed. The separate Organo also has a pedalboard and expression control, and there is a separate sound cabinet. The Organo Tone Cabinet may also be used as a public address system, a use that smaller churches will find well worth the investment.

The Organo may be bought individually and installed in your present piano, or it also comes built into Story and Clark and in some Janssen and Jesse French pianos. I suggest you look into this wonderful instrument and see if there is a place for it in your home or church. For information, write me and I'll gladly pass your request on to the company making whichever type you prefer. (Since I wrote this article, I have learned that there is a new model Story and Clark piano with Organo, and this one is better than ever. They tell me it is equipped with BIG organ couplers for big organ effects. Reed tones have been added so that now one can find all of the thousands of beautiful combinations in the musical spectrum. There are two new vibratos, a fast and slow, for artful blending of tone colors. They tell me that the foot pedal intensity tabs are now on the control panel, making it easier to change pedal volume.)

— THE END —

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God Promised to Answer

(Continued from page 1)

to say "unanswered prayer" when God's word is pledged and all the resources of Heaven are involved in the promise, seems to me an awful thing to do.

II. "God, That Cannot Lie"

This is another scriptural expression—"God, that cannot lie" (Titus 1:2). Of course, this meaning is not that there is a physical, but a moral inability. God could deceive men if He wished to, but He does not wish to. His character is such that He never will wish to, so He describes Himself here as a person incapable of falsehood—God that cannot lie.

III. We Become Like Our Gods

I think this truth has been more forcefully stated by Dr. James B. Walker, in his *Philosophy of the Plan of Salvation*, than by any other writer with whom I am acquainted. He argues from the reason of the case and from the history of mankind. It is natural that we should seek to imitate one whom we admire, and this fact alone shows that man must become like his gods both in the things that he does and in the things that he omits. We are prone to follow those whom we love. When we pass to the second evidences, that is, the proofs from history, we find that what we have anticipated has been always true. Worshippers of Bacchus were drunkards. Worshippers of Venus were unclean in their lives. Worshippers of Odin and Thor loved to feel their war hammers crashing through the skulls of enemies. Worshippers of God in Christ Jesus became pure and holy in their lives. From the nature of the case this must be so; in point of fact it has always been true.

IV. The Vices of Heathenism

Missionaries tell us that among the heathen there are several vices which are everywhere practiced. Lying, theft, and impurity are so common that one may call them universal. On the other hand, where the Christian religion has prevailed, men become truthful, honest, and pure in their lives. This change from degradation to nobility of character is wrought

by the character of the God we worship. He cannot lie and He is holy and He requires His followers to be like Himself. This is the secret of the moral life of Christian nations. There may be a hundred other reasons for answering prayer, but one, which is all-sufficient, is the fact that God has promised to do so.

I have before this referred to Dr. Biedewolf's book on the subject: *How Can God Answer Prayer?* It would be a much more difficult question, "How can God fail to answer prayer?" Having promised, He must make His promise good or falsify His own character. This He cannot do because of His nature.

V. Thirty Thousand Promises

I have never tried to count the promises in the Bible. Someone who professes to have done so says there are more than thirty thousand. This seems a very large number. My impression is that it is too small rather than too large, and among these exceeding great and precious promises, there is probably no one so frequently repeated as the promise to hear and answer prayer. The expression "a prayer-hearing and a prayer-answering God" is one of the most common among Christian people in their gatherings for worship. There are other characteristics which might be ascribed to the Divine, but this one seems especially apt in a case like the one under consideration.

When we meet to speak together of God's relation to our needs, it is natural that we should think of Him as one who hears and answers prayer. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10). These are only illustrations of what is one of the most marked characteristics of the Word of God.

VI. An Excellent Medicine

An age or land in which the Bible is neglected will be a time when, or a country where, all sorts of evils prevail. I knew of a physician who was visited by a lady, greatly excited, much cast down, who said to him, "Doctor, I do not know what the trouble is, but I am in misery. Please find out what the matter is and give me something."

He looked at her steadily for a moment and said, "You go home and read the Bible an hour every day for thirty days. Then come and see me."

She said, "I suppose you think I am a heathen."

He said, "No, I do not think you are a heathen. I think you are a poor, sick, tired woman. You go home and read the Bible an hour a day for thirty days, and then come and see me."

At first indignant and resolved

always scrupulous of the king's English, but full of the strong doctrines of grace, eminently evangelistic, filled with calls upon men to flee the wrath to come—and to find refuge in the faith and

that she would pay no attention to his prescription, her better mind came as she went along and she said to herself, "The medicine is cheap. I will try it." Arriving at her home, she arranged matters and settled down to read. She knew that an hour was longer than she had generally read the Bible at one time, so she read longer than usual. She glanced up at the clock at the expiration of what she felt sure was an hour, and found that she had been reading just ten minutes. This startled her, for she was at heart a good woman, and she said to herself, "I will not make that mistake again. I will be sure to read an hour before I stop." So she glanced at the clock and started again.

When she felt sure that she had read far more than an hour, she glanced again at the clock and found that she had been reading twenty-five minutes. This waked her thoroughly, and, adjusting herself to the task, she read until, instead of being a little weary and wishing to stop, she obtained an appetite for the Word of God. The hour was all too short and she found herself living in a new world. At the end of the month she reported to her physician. As soon as she came into the office, he said to her, "Well, madam, I see you have been taking my medicine."

"Yes," she said, "I have been taking your medicine and it is good medicine. I am a different woman from the one who came into your office a month ago."

"Yes," he replied, "I saw as soon as you came into the room that what you needed was not medicine nor anything else that man could give or do. What you needed was God. You have now come in touch with Him. Keep in touch with Him and you will be well."

VII. In the Mouth of Two Witnesses

I have a friend in Chicago, a praying physician, who is very successful in his work, has been throughout a long and useful life. One of his patients not long ago said to a friend, so that it reached me, "I went in to see Dr. Blank the other day, and what do you think he did? He said to me, 'I wish to read to you a chapter out of the Bible,' and he actually opened the Bible, sat there and read to me a long chapter of the book. It did me a lot of good, too. It was very wonderful how it affected me. I think it was better than any of his medicine."

It is the essence of truth to harmonize with all other truth and it is the essence of error to harmonize with nothing, not even with other error. This is the trouble with the human race—ignorant of the truth, neglecting or refusing to live in truth, overwhelmed in the multitude of contradictions. They can not even agree with themselves. Of course, they cannot agree with one another, and this is the explanation of the murders, suicides, the insanities which make up so large a portion of our daily newspaper report. If we could settle back on the truthfulness of God, could for ourselves aspire also to this truthfulness, could read both His promises and His threatenings with unquestioning faith, sure that He will do exactly what He has said that He will do, we should then be in a fair way to get on. We should avoid evil; we should follow righteousness. We should have great comfort and gladness in our lives. We should be helpful to other people and day by day we should grow in grace and in the knowledge of God.

Let us once more recall the fact that God answers prayer because He has promised to answer prayer, and that the heavens and the earth will pass away before one of the words which He has spoken will fail.

(From the book, *GETTING THINGS FROM GOD*, 270 pages, 24 chapters, Sword of the Lord Publishers, price \$2.50.)

Heartfelt Religion

(Continued on page 6)

hope of Christ Jesus.

These men, uncouth as they would seem now, unwelcome as they would be to any fashionable pulpit in our cities, led multitudes to the cross of Christ, founded churches in all the new communities of the West, laid the foundation upon which our Christian institutions have since been built. Our modern-day Christian may well heed the call of Isaiah to his own people: "Look unto the rock whence ye are hewn and to the hole of the pit whence ye are digged" (Isa. 51:1). We who have entered into the labors of such men are noble, indeed, if we are worthy to unloose the latchet of their shoes.

II. The Change from Evangelism to Institutionalism

The pioneer preacher would hardly recognize the message of his modern successor. The modern preacher has turned from the conversion of the lost to the promotion of institutions and causes.

In the last fifty years, the great historical American churches and their leaders have grown less and less interested in the conversion of the lost, and more and more concerned with the advancement of causes. The proposal has been to save society in bulk: slum by slum, union by union, legislature by legislature, organization by organization. The young theologs have been preparing to redeem the world by becoming proficient in sociology.

The emphasis in most of the culturally acceptable preaching of modernity has been impersonal. It has stressed social ills rather than personal sin. The great themes of the modern pulpit have been those centering in social and economic justice: the saving of democracy, the national ills of the world, pacifism and the crusade for peace. If they were not preaching world peace, then the clergy were occupied with race discrimination, international relationships, the promotion of cultural and fraternal movements, the necessity for civic improvements, the furthering

of international justice. Having lost faith in the Scriptures, and with hearts that were spiritually empty, they found in these social subjects themes for their sermons.

III. Liberal Theology and the Old-Time Religion

Liberal theology has always looked with scorn and disdain upon the old-time subjects of repentance and regeneration. To the liberal, these great scriptural teachings are so much unnecessary outworn, theological baggage. The doctrine of conversion, so much stressed by our fathers, is no longer even mentioned in most of the fashionable pulpits of America. Horace Bushnell's aberration of Christian cultivation has been accepted without question; that is, to become a Christian is a mere matter of learning and has nothing at all to do with conversion. The modern liberal likes his cross on top of the steeple, in the center of the altar, or on a gold chain around his neck, but not in his heart and in his preaching as the blood atonement for the soul.

Again, the suspicion under which emotion has fallen as a result of the new psychology has discredited the earnest, burning appeal to the soul. The modern sermon sounds as if the minister were fearful of revealing any profound, emotional tides in his own life and faith. The evangelistic appeal, with its conviction that men are lost and that they must repent and turn to Christ, has been carefully eliminated from many of America's principal pulpits. Any response to a message, or a message delivered to evoke a response, would betray intellectual weakness and emotional instability. The fountain source of evangelism, therefore, has been destroyed in false culture and empty pride. Personal religion has given way to institutionalized religion, inner piety to outward conformity. Relationship to a social institution has taken the place of relationship to God.

IV. The Tragic Results of This Modern Preaching

The spiritual dearth in most of our churches in America is the high and tragic price we have paid for such preaching. Emotion

(Continued on page 6)

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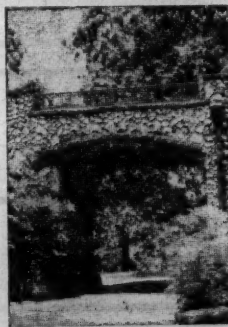
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Heartfelt Religion

(Continued from page 5)

has been so completely eliminated from present-day worship that the people are becoming emotionally starved. Perhaps this is one reason that moving pictures are so popular. In the theater one can be as emotional as one pleases, for it is dark and tears are not noticed.

We have forgotten that Christianity is more than reason and intellect; it is fundamentally a great emotion, a great love for the Saviour. "Simon, son of Jonas, lovest thou me?" (John 21: 16). Jonathan Edwards once said: "The heart of true religion is holy affection." He contended that "our people do not so much need to have their heads stored, as to have their hearts touched." Most of our great decisions are made emotionally. Our homes are built on the basis of great emotion: men and women undertake the great sacrificial duties of life carried forward by a great emotion.

Not only has the modern pulpit been emptied of its heart and soul, but it has signally failed to change the tragic course of the world. While men have been preaching pacifism and peace, wars have been bloodier than ever. While our pulpits have been given over to race relations, the tension has become greater than ever. While the preachers cry out for international justice, there is more suspicion and intrigue than ever. While the liberal scoffs at the doctrine of depravity and the reality of Hell, the horrors of Hell and the holds of sin are more vicious than ever. While the pulpits have been holding forth on the high and mighty and impersonal themes of the social and economic order, the sinner has continued in his sins, the fabric of the social order has rotted, and the members of society have found no urge to be-

come better men and women.

Meanwhile, a haggard, weary, stricken world seeks for the light and the way, fearful and anxious, staggering and hesitating, while the fruits of victory are stolen from us. The great crisis of life is here, involving our destiny as a people—the threat to the very existence of our nation and the world—and we are not prepared. The great need that covers earth and fills the air is moral, spiritual regeneration, and there is no power in us. Like the cry of the king to the man of God: "The children are come to the birth, and there is not strength to bring forth" (II Kings 19:3; Isa. 37:3).

Our humanists, idealists, pacifists, perfectionists think they will be able to keep the lasting values of Christian civilization apart from the life-giving, soul-saving Spirit. That hope is vain. Standards, visions, wishes, laws, treaties, concordats, conferences—all these alone will not do. We need spiritual power. The deceptive calculations of sociologists who foretell the rise of an ideational civilization independent of the Spirit of Christ are but the play of an escapist imagination.

V. The Call of God to Christ's People Today

In the bedlam of voices and the screaming headlines of the capitals of the world, in the crying aloud to communize the world, to socialize the world, to militarize the world, to democratize the world, I hear also the voice of God: "Who shall evangelize the world? Whom shall I send and who will go for us? Who rises to become the messengers and evangelists to this generation?" In all humility let me say that the hope of God lies in those churches and among those servants of Christ who are unfettered with the dead weight of ceremonialism and who are free from the dry rot of liberalism. Apparently there are no others to

lead the way. If we do not respond, no one responds; if we do not go, no one goes.

But if we arise, if we arise, God will answer from the flaming skies.

It does not seem to have occurred to the churches of today that their duty and call are not so much to solve all the problems of the world as to point the way to Him who alone can help us. No people yet, however dire their circumstances, has exhausted the ability and adequacy of our living Lord to save. But that power of salvation can be mediated to the people only through a flood of new spiritual life among the children of God, a reawakening within the churches themselves. When the heart is aglow, the hardest problems become solvable; love awakened finds her own gracious channels. It is only when the churches suffer from cold and chill, formalism and indifference, that any problem which deals with human need becomes unsolvable. Our hope is in a revival of spiritual religion, a new breath which will pass over the valley of dry bones and make them live.

And with that coming of life, we must have preachers who are like prophets, whose words are like fire and "like a hammer that breaketh the rock in pieces" (Jer. 23:29). We must have preachers who, like John the Baptist, demand of the men of this generation not that they say within themselves, "We are of the scientific age," "We are of western civilization," "We are of the century of progress," "We are of the atomic era," but that they bring forth fruits worthy of repentance. We must have men of God who care to go forth to preach not sociology but salvation, not economics but evangelism, not culture but conversion, not reformation but regeneration, not renovation but revival, not revolution but redemption, not progress but pardon, not the new social order but the new birth, not a new organization but a new creation, not resuscitation but resurrection—men who are ambassadors, not diplomats.

For this revival of soul-saving power the church may not be ready, but the world is ready. To the churches a revival means humiliation, a bitter knowledge of unworthiness, an open and humiliating confession of sin on the part of ministers and people. It is not the easy and comfortable thing many think it to be, this reinstating the churches in the spiritual authority of binding and loosing. The power comes to search before it heals; it comes to condemn ministers and people for their unfaithful witness, for their selfish living, for their neglect of the cross, and to call them to daily renunciation, to an evangelistic passion and to a deep and daily consecration.

A revival says to the people nothing of power such as they have learned to love, or of ease or of success. It accuses them of sin; it tells them that they are dead; it calls them to awake, to renounce the world and to follow Christ.

Not until our churches are bowed down before God in prostration of need, in conscious dejection of unworthiness, will the revival come. Not until our people in passionate self-abasement plead for that revival which comes through renunciation, will the revival come. Our entreaty to God in prayer for a spiritual renewal must deepen and spread until the sense of need becomes a burden, until the cry, "How long, O God! how long!" becomes an agony. This is the cry which God cannot deny. It is for that cry God intently listens. For until the need becomes vehement, the answer is not given. Not until "the kingdom of heaven suffereth violence" (Matt. 11:12) does the divine response come.

VI. The Method of Evangelism

If Bible-believing Christians are to be the world's evangelists, where shall we begin and how shall we proceed? We must begin where Jesus began and do as our Saviour did. It all starts with an awakened sense of the infinite worth of the individual. You must begin with the man next to you, with the congregation where you belong, in the neighborhood where you live, with the burning con-

viction that each man is a soul for which Christ died. How the modern Christian has been carried away by the totalitarian conception of society is simply amazing. Society is everything; the individual is nothing. What better tenet could one find for a fascist or communist creed? But all this is contrary to the teaching of Jesus. The great thing Jesus did for us was to set forth the worth of the individual, the priceless gift of personality. He worked upon the principle that society derives its life from the individuals who compose it. The individual man remains forever separate. He is incapable of fusion. The basic doctrine of evangelical Christianity is the infinite value which God places upon each soul. Social and economic justices are great themes, but to make them the Gospel undermines the personal in religion. In his enthusiasm to save the social order, the modern preacher overlooks the one lost man; and it is for that one lost soul that Christ died.

VII. The Lost Sheep

The entire ministry of our Lord Jesus is an eloquent commentary upon the heart of God and the worth of a single man. With Christ it was the cry of the individual rather than the weight of the crowd that mattered—the one lost sheep, the one lost coin, the one prodigal boy, the woman by the well, the ruler by night, Zacchaeus in the tree, James and John by the lake, the robber on the cross.

Not long after going to the pastorate in Dallas, I was making my way to the church one morning when I saw a small crowd gathered on the sidewalk at the front of the building. Pausing to see what so attracted their attention, and entering into the center of the group, I saw a man fallen prostrate on our church steps. He was evidently a poor man, with heavy shoes, blue overalls and a blue shirt open at the collar. He lay there with his hands outstretched toward our church door; and as I watched him, he expired. The police came and took the lonely creature away. But my heart was troubled within me. Who was this man? What was his name? Was he a Christian? Was he saved? Why did he come to our doorstep? Why did he seek the sanctuary of God? Why did God place him there just as I passed by? Surely, God allowed this thing lest I forget the person in the throng, the lonely heart in the maze and mesh of organization, the individual in the crowd. He was the one lost sheep.

This is the thing we so often do: while we are busy saving society in bloc, in toto, in mass, fashioning new measures, planning immense organizations, avidly following the progress of international conferences and developments, our eyes are blinded to the lost and dying all around us. Their spiritual condition does not move us. It is this lack of care that has chilled our hearts and rendered pulseless our hands of appeal. Our spiritual heavens have turned to brass: our spiritual earth, to iron. Mute testimony to the dearth in our hearts are our unspoken testimonies, our unwept tears, our unsought lost, our unopened Bibles, our unburdened hearts. We stand immobile, stolid, transfixed, like an image without heart, soul, or compassion, while the tragedy of the ages in each lost human life is enacted before us.

The director of a funeral home once asked me to come and hold a service for a little child. The family were strangers in the city. At the home, I met the family with their few friends; then I looked at the little body we were to lay away. The child was three years old, with beautiful hair in golden curls wreathing her face. With her wee hands folded, she looked for all the world as if she were just asleep. I stood by the small open casket to bring my words of comfort, but it was too much for me. Our own little girl at that time was three years old, and the thought of the loss of so sweet and precious a child broke my heart. I could not go on, and after a prayer turned the service back to the director.

The young father and mother came forward to see the sweet little face for the last time. The mother fell on her knees, wringing her hands and crying piteously,

"Oh, mother's little darling. How can mother live without you? Oh, my precious little girl." But the young father stood there, with his arms folded, like an image. I could see no trace of care or of emotion on his face at all. I could hardly keep from crying aloud, "Say, fellow, why don't you cry? Is it nothing to you? Don't you care? At least you could bow down, place your arm around your sorrowing wife, and say a word of comfort."

That picture of the father standing with folded arms above his bereaved wife and his lost baby, without tears, without care or compassion, is a picture of the Christian churches. With the lost all about us, we see them perish without care, without compassion, without tears.

Set us afire, Lord,
Stir us we pray.
While the world perishes
We go our way;
Purposeless, passionless,
Day after day.
Set us afire, Lord,
Stir us, we pray.

For two long, weary weeks I held a meeting in a church that had no burden for the lost. Morning and night I preached but to no avail. No one was interested, no one was saved, no one was seeking the lost, no one was seeking the Lord. Upon Friday of the last week, at the morning service, in despair I asked the members present one by one if they were burdened for anyone lost, if they were praying for and expecting any definite one to be saved. No, not one. I went through the whole congregation present. Not one was burdened. Finally, a little mother rose to speak. "I am a widow," she said, "and I have two boys. They will soon be grown, and my boys are lost." She began to weep and could not speak further. Finally she said one sentence more: "Oh, won't someone help me win my boys to the Saviour?"

That noon, as usual, we were entertained in one of the homes. After a sumptuous meal, we all took our chairs out under the trees in the front yard to spend the afternoon in pleasantries. As the hours wore on my heart grew heavier and heavier. Eventually, I said to the pastor, "Sir, did you hear what the little mother said this morning? Her two boys are lost. She needs someone to win her boys to Jesus." When I learned there was no disposition on the part of the pastor to respond, I finally said, "If you do not mind, would you excuse me from this company and take me to that home?" The pastor acquiesced, took me in his car to the lane that led to the humble home of the poor widow, let me out of the car, and I walked up to the house.

When I knocked at the door, she soon answered. I said, "I heard you this morning. Your two boys—they are lost. And you need someone to help you lead them to Christ. I have come to help. Where are the boys?"

"One of them is doing the milking; the other has not come in from the field."

"You pray here for me, little mother," I said, "and I will do my best to lead the boys to the Saviour."

So while she prayed, I went first to the barn where the younger lad was milking the cows. I read to him out of the Sacred Book, made a plea in behalf of our Lord, prayed and extended my hand. "If you will accept Him as your own personal Saviour, in the forgiveness of sin, in repentance and faith, will you clasp my hand?" He clasped my hand warmly, deeply moved. The older boy soon came in from the field. As with the younger, I made my plea from the Holy Scriptures in behalf of Christ, prayed, and made an invitation. And he, too, warmly clasped my hand in token of his acceptance of our Saviour. That night they made their confession of faith, the only two converted during the meeting.

I believe in seeking the lost. I believe in winning the lost. I believe in visiting the lost. I believe it is God's great call to His people in every land, everywhere. I believe it is God's great charge to every teacher, and professor, and preacher and Christian.

(From the book, THESE ISSUES WE MUST FACE, published by Zondervan Publishing House, used by permission. Fourteen chapters, price, \$1.75, from Sword of the Lord. Add 15c postage.)

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God's Good News

(Continued from page 1)

so before I go any farther, I want to establish three facts in your mind and heart.

1. Three Great Facts of the Christian Religion

Fact number one: Even though in Japan there are over 8 million gods worshipped by the Shinto religion as well as a number of others worshipped by Buddhists and others worshipped by the 722 different religious sects, I declare unto you that there is only one true and living God. He said, "I am the Lord your God and you shall have no other gods before me."

But don't think Japan is so bad having 8 million gods. India has 333 million different gods. Wherever you go, the gods are all different. This is very funny. Suppose I was a Japanese and I went to Africa. Suppose I got in a very perplexing situation and I had to pray. Well, if I should go to an African temple and bow down to an African god and speak in Japanese, that god would be very puzzled. He could not understand Japanese; therefore, he couldn't answer my prayers.

Now, suppose an African came over to Japan and he also wanted to pray. Suppose he went to a Buddhist temple or Shinto Shrines and started praying in African. That temple god would be very perplexed. He couldn't understand African and that prayer would go unanswered. The funny thing is, if you go to Korea, the Korean gods all have Korean faces. If you go to Mexico, the Mexican gods all have Mexican faces. Any fool would think there was something wrong. How could there be so many different gods? The Bible says, "There is no other God besides me."

The Bible says on the first page, the first sentence, "In the beginning God created the heaven and the earth." You see what this does to the false myth of the theory of evolution as taught in all your high schools as fact.

I was very interested to know that there is a Japanese god of robbers. I could make a very big business out of that. This robber god, I understand is named Goemon Ishikawa, and every night before these robbers and thieves go to bed they bow down to their little god to give them safety and success in their exploits. You know, I could make thousands of these gods and send these to America and these could be sold to all the criminals. They would have a god all to themselves. Now, wouldn't that be smart? Well, any fool can see how stupid that is. But you say, "I don't believe in God."

Well, I'm sorry. You have some pretty poor company because the Bible says, "The fool hath said in his heart, There is no God." So, first of all there is only one true and living God.

Fact number two: That true and living God has revealed to us His innermost thoughts and mind and will through one true and living Book—the Holy Bible. The Bible says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." In this Bible I hold in my hand right now is written God's eternal peace treaty. This is God's Word. He could have made a phonograph record or he could have made a tape recorded message, but God knew that the best way to preserve His message would be to have it written in a Book. Here it is. And you can buy it tonight for 17c.

Fact number three: There is only one true, living and loving Saviour and that is the Lord Jesus Christ, God's Son. He has said, "I am the door: by me if any man enter in, he shall be saved."

2. All Other So-Called Saviours Fail Those Who Trust Them

Now tonight, all over the world, there are thousands of false saviours. But the important thing is, they are dead. Tonight their bones are rotting in the ground, dead. They have no power to save, but Christ tonight is not dead—He is alive, and He is looking down right past that pretty kimono and right through that suit to your heart. He is in Heaven

and He is living. Yes, there is one true God revealed in one true Bible and made plain to us in His one true Son, the Lord Jesus Christ. God wants to make peace with you. He wants you to stop your personal war against Him. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

You know, during this last election in Japan, the communists and socialists and all the other "isms" and "ists" have been very loud in yelling about peace. "Peace, peace, join our party, we'll give you peace. We're the only party that has true peace, join us." But, my friends, that peace and God's peace are completely different. The peace that the Russian communists are shouting about and God's peace are different as well as the peace that the Americans are talking about. God's peace is eternal. It's not between countries. It's between your heart and the heart of God. "Peace I leave with you, my peace I give unto you... Let not your heart be troubled."

I just read in the Nippon Times paper where two years ago 18,000 Japanese committed suicide. Last year 22,000 committed suicide. And over 110,000 tried to commit suicide but failed. Now this compared to other countries is almost twice the number. Why? Why are so many trying to take their own lives?

The Bible says, "Thou shalt not kill." That means you shouldn't take your own life nor somebody else's life, because it is a vicious sin. Why would any intelligent person try to commit suicide? Why? There is no peace. People are trying to escape their problems and perplexities and troubles, but suicide doesn't do any good, it just makes them a thousand times worse.

My beloved friends, Buddha was wrong when he said, "After death, you are just absorbed into the great unseen cosmos." The Bible says, "It is appointed unto men once to die, but after this the judgment." What does that say? "After death comes the judgment of sin."

You know, Japanese have a saying that there are "four fearful things" which are lightning, thunder, fire and father. I'm sure they are to anybody else, but I want you to realize that there is a much more fearful thing. What is that? "It is a fearful thing to fall into the hands of the living God." The most fearful thing in the world is the judgment of sin. "The soul that sinneth, it shall die." "The wages of sin is death." Judgment is certain and there is no escaping it. What does the Bible say? In Isaiah 57:20, 21 we see God's X-ray of a sinner's heart. "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

3. Why I Came to Japan to Preach to You

You say, "Well, who are you? What are you doing up there preaching to us? What did you come to Japan for?" My friends, I didn't come here for glory. There is no glory riding up and down in this caravan every day over dusty, bumpy roads. What did I come here for? The money? I have not taken one penny from any of you in the hundreds of meetings we've held. Why have I come here? To show off how good I can speak your language? You all know that I can speak Japanese about as good as a second-grader. Why have I come here? I have come here to share with you God's Good News. You don't read it in the newspaper. You don't hear it over the radio. You don't see it over television, but God's Good News has been sent to you through me as an ambassador. I don't represent America. I have no connection whatsoever with the American Government or the soldiers. I am an ambassador from Almighty God with this portfolio in my hand. "We pray you in Christ's stead, be ye reconciled to God." I stand in Christ's place. Christ couldn't come here. He is in Heaven preparing a place for us, so He sent me to tell this good news.

Seven years ago, even though I went to church, I claimed I was

an atheist. I didn't believe in God and I would ridicule my mother. She would say, "Oh, when will you believe in God and trust Christ as Saviour?"

I said, "Where is God?" She said, "Up in Heaven." I said, "Where's Heaven?" She pointed up. I said, "Past the second floor?"

Then I ridiculed her. One day I went to the window and said, "Okey, Mom, let me call on God, see if He comes out." I went out. I yelled out, "God, just one moment please. Can I see your face? Just stick your head out once. I want to see you. There He is! Oh, no, that's the moon. I'm serious. Let me see your face just once. Then I'll believe. Mom, I don't see God. I don't see Him, I don't believe."

I was a proud young atheist, claiming that if I couldn't see God, I couldn't believe Him. I thought that if I were a true scientist, then I would not believe what I could not see.

One day I was walking down the street in a busy downtown city and I saw a man standing on the corner preaching, just like I am doing now. There was a great crowd so I stood in the back and thought I would ridicule this fool up there preaching about God. When I pulled up in the back, the first word I heard was, "My friends, I want to read to you Almighty God's Word as spoken in Psalms 14:1-3, 'The fool hath said in his heart, There is no God.'"

Now, that's translated very polite in Japanese meaning something like—"The unwise man saying in his heart, there is a possibility that there is no God," but I want you to know that the original language of that word is very rude and direct. The fool, the idiot, the imbecile, the crazy man, hath said in his heart, there is no God.

What else does God say in those verses? He says, "They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one."

As I heard that word, I said, "That man called me a fool." And that's just what I was. You know, at that time, calling myself an atheist, I was also very interested in communism. I know many of you are. We called ourselves young progressives and said, "Down with God and this old-fashioned religion." We said, "Let's do it by our selves. We've got muscles, we've got strong shoulders. Let's make a new world."

But my friends, after I heard the true Gospel message at a great big outdoor meeting something like this, I, too, made my way down to the front. I repented of my sins. I believed in Christ as my own personal Saviour and I prayed that sinner's prayer, "God, be merciful to me, a young unsaved bum and save me for Jesus' sake." Then I found the truth. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Then I found out that I was a fool and the communists were fools and the atheists were fools and the only wise man was the person who would repent of his sins and trust in Christ.

Why have I come here? Because this message was such a tonic to my spiritual soul. I had a lot of 'medicine' left in my 'bottle,' so I thought I would come over here and share it and give you some of this medicine. It's free. This medicine is found wrapped up in this Bible. That is, "There is a way out. There is forgiveness for your sins!"

4. Thank God, a Born-Again Christian Can Know He Is Saved, That His Sins Are Forgiven

Let me ask you a question. I have in my hand a water gun. There, I'll just squirt it at some of you kids. Don't be afraid; it's just water. If I should really shoot you right now, you'd fall down there and an ambulance would come running up with police. The doctor would feel your pulse and everyone would stand around gasping and whispering, "How is

he?" What if that doctor would say, "In five minutes, you'll be dead?"

No false religion can give certainty of salvation to anybody. My dear friends, what if you should die in five minutes? Right now it is 8:30; if at 8:35 you should breathe your last breath, I ask you, how would it be for your soul? If you should die in five minutes, would you know for sure where your soul was going to spend eternity? Now, there is no Roman Catholic in this world who can say for sure he was going to Heaven if he should die in five minutes, not even the pope! There is no Buddhist who could say that. There is no Shintoist—no Confucianist. Is there someone here who could say, "If I should die in five minutes, I know where I'm going"? If you do, raise your hand. I want to see you. If you can say that, I will throw my Bible and Christianity away and I will join your religion today. Can you? I see no hands. No, these false religions do not give assurance of salvation.

My dear grandmother, my dear grandfather, you're going to go out a lot quicker than your children. You had better read that tract that was given to you instead of giving it to your little child to use for wallpaper. Where would you spend eternity if you should die tonight? Now, if you cannot answer that question, you had better stay here and look at these pictures and listen to this message on Christ because it is on salvation.

Now, before I bring you these pictures on the life of Christ, I want to ask you another question. Is there anybody here who is not a sinner, who has never committed a sin in his life? I want you to raise your hand right now. I want to see you. Anybody here? I don't see anybody. I want to see what an angel looks like. You know, that's funny. This is probably my 900th meeting held in Japan. Every night we say, "If there is anyone here who has never committed a sin, raise your hand." In all that time there was only one man who raised his hand. That was down in Matsuyama, Shikoku. When I saw that hand go up, I stood up on my tiptoes for I wanted to see who that angel was. You know, he was way back in the crowd yelling and waving his hand, "Yes, I have never committed a sin in my life. I'm not a sinner." I looked back and everyone was laughing. There he was staggering up and down the street with a great big beer bottle in his hand, dead drunk. The only man in Japan who raised his hand and said he was not a sinner was a drunkard! My friends, if you're an angel and not a sinner, please go home right now. You don't need this message.

5. Jesus Christ Died to Save Sinners

We see in these pictures how Christ went about healing people. He opened blind eyes, unstopped deaf ears, healed lepers, raised Lazarus from the grave, welcomed children to come and sit on His lap and blessed them. He spent His life doing good. He was the virgin-born Son of the living God, 100 per cent divine and 100 per cent human. He was the light of the world. A funny thing about light is that it exposes the darkness. Bad men like to operate in the dark because they don't want their deeds made manifest. Jesus Christ, as the light of the world, exposed the darkness of sin in men's lives.

Well, these men said, "Look, if we can just put the light out, then they won't see our sin." So they planned to put the light out, to kill Jesus. These were the religious priests of the temples and the shrines, not the common men. The common men loved Jesus and heard Him gladly. It was these religious priests who were jealous because Jesus was getting all the

Note to the Editor: This sermon is used a great deal in our evangelistic campaigns, especially when we only have one night to reach a crowd for Christ. Its simplicity may seem juvenile to English readers but this is profound truth to the average Japanese. Since this sermon is a translation from Japanese into English, many of the thoughts may appear awkward or new. However, I am certain that this unusual presentation of the simple Gospel truths to the Japanese mind will also make its way into your heart. Joseph Kenny.

crowds and everyone was believing in Christ. That same thing will happen in Japan as it happened years before. Jesus Christ was brought before the high priest. They took Him to the Roman governor and before Pilate. After thorough questioning and finding no wrong, Pilate said, "I find no fault in this man. He has not committed any sin and I cannot kill him." But the priests yelled louder and louder, "Kill Him! Kill Him! Crucify Him!" Pilate said, "No, I cannot, I cannot take the responsibility."

He brought some water to wash his hands, symbolically, cleansing him from the responsibility and said, "If you want to kill Him, take Him, but His blood is on your people!" "Let His blood be upon us and our children," the frenzied mob cried.

Now we have a picture of Jesus Christ dying on the cross, signing God's eternal peace treaty with His own precious blood.

I want you to get this because it is the most important teaching of Christianity. This is the key to unlock the door. If you don't understand the meaning of the cross, you can study Christianity and read books for years but you'll never be saved. But if you understand what is wrapped up in this picture of Christ and the two thieves, that is all you need to be saved. On the right hand, we have this man who was dying for the crimes and sins he committed. On the other hand was the same kind of a sinner. Here in the middle is Jesus Christ, who never committed a sin in His life, dying for your sins and my sins.

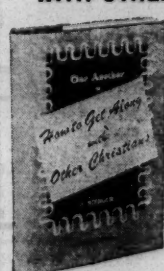
6. Two Dying Thieves—One Lost and One Saved

Now, I asked you a while ago, "If you should die in five minutes, where would your souls go?" I don't know your heart since I'm not a prophet, but I know what happened to two other men during their last five minutes.

On the left we have this robber, this criminal. In his last five minutes what did he do? After spitting and blaspheming, he cried out, "Jesus, if you're supposed to be the great Son of God, get off the cross and save yourself and save us! If you can't save yourself, how can you save us?" The worldly crowd cheered and applauded.

That man died and his soul went to a burning and blazing Hell (Continued on page 8)

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God's Good News

(Continued from page 7)

for eternity. You ask, "Why?" He did not go to Hell because he was a murderer, adulterer, thief, drunkard or a gambler. The only reason he went to Hell was because he rejected this Christ, spit at Christ, turned his back on his only salvation, refused to sign the peace treaty and went to Hell because he rejected Christ. His unpardonable sin was—*unbelief*.

Now the man on the other side, just as terrible a sinner, yelled to the other thief, "Shut up, be quiet, can't you see that we're paying the just price for our own sins? But this man, He is God's Christ. He is dying for our sins and for the sins of the whole world. Shut up, be quiet."

The second thief turned in a very humble way to Christ with a bowed head and said, "Jesus, I know I'm not worthy, but... when you go to Heaven, please remember me. Please save me."

Christ turned to him with loving eyes and said, "This day you will be with me in Heaven."

That man died in five minutes but his soul went to eternal Heaven. Why? He was exactly as bad a sinner as the other man who went to Hell. Does Christ show favoritism? No. Then why did this sinner go to Heaven? It's just the fact that this man, in his last five minutes, repented of his sins and believed in Christ. He never went to a church in his life. He never sang a hymn, never read a word of the Bible, never was baptized, never gave a penny to the church. He never did a good deed but he went to Heaven. Why? Because he did the opposite of the other man. He believed. The other man disbelieved.

7. Every Sinner Must Choose Heaven or Hell

Now look at this crucifixion picture very closely. This is a photograph of you. That's right. You are in this picture. But you say, "I don't see my face." Somewhere you are in this picture. There are only two kinds of people in this world—sinners and sinners saved by grace. You are either a sinner going to Hell, or you are a saved sinner bound to Heaven. You can't be neutral, you cannot balance on a fence. You must be either one or the other. Which one are you?

Many Japanese ask me, "What does the cross mean? Why do you put crosses on top of your churches? Why do you wear crosses on your lapel?" What does the cross mean? There are many very deep meanings. One meaning of the cross is this—the cross is a road block, a stop sign, standing right in the middle of the road to Hell. On that sign are written these words, as we see Christ Jesus Himself standing on the cross waving and pushing you back from that road to Hell, crying, "Stop! Turn around! Repent! About face! Believe in me! Go to Heaven! Stop!" The only way for you to go to Hell is to climb to Hell. You must climb over our prayers. You must climb over this sermon. You must climb over the Word of God. You must climb over the cross of Christ. You must climb over the blood of Christ and then topple into Hell. But don't forget, Christ has put this road block and you must go around it or over it to go to Hell.

8. A Living, Resurrected Saviour, the Only One Who Can Save

You have come now to the "crossroads of fate," a word which you like to use so much. You are now standing at the crossroads. A road goes to Heaven: a road goes to Hell. You cannot be neutral, you cannot go back. Even if you are quiet, you have decided in your heart to reject Christ.

One Japanese university student in Kyushu came to me and said, "That was a very good sermon. Thank you. I don't need Christ." I said, "Why?" He said, "Well, Christ is dead. You just said so. He died on the cross. What good is a dead Saviour?" I gave that young man the Bible and said, "Read I Corinthians 15:1-3." And he read, "This is the Gospel which I preach, unto you, that Christ Jesus died and was buried and on the third day rose again." He said,

"Rose again—what does that mean?" I said, "The resurrection as we see in this picture. Christ rose from the dead." He said, "That's a myth; that's a fairy tale. I'm a scientist. I'm studying to be a doctor and we always use the scientific method. I cannot believe in this fairy tale. I will believe only in facts." I said, "One of the greatest facts that has ever been authenticated in the history of the world is the fact that Christ Jesus was crucified, buried and rose again, seen by disciples, by women, by five hundred people, and by other people for forty days. Jesus Christ is not dead; He's alive."

He lives, He lives, Christ Jesus lives today!

He walks with me and talks with me along life's narrow way.

He lives, He lives, salvation to impart!

You ask me how I know He lives? He lives within my heart.

Here is the biggest difference between Christianity and all other false religions. As I said before, all the other saviours are dead. Dead bones can only rot in the ground, but Jesus Christ is different. You don't believe me? Listen to what they said. A long time ago a Chinese came to Confucious and said, "Teacher, my heart is heavy. My father died last night. I want to ask you a question."

Confucious said, "What is it, my child?"

"Where is my father's soul now?"

Confucious said, "I cannot explain to you this life; how do you expect me to explain to you about the next one?"

Yet multiplied millions of people in China, Korea, Formosa and Japan are tonight bowing down to that "god who cannot explain even about the next life."

Once I opened up a true history book and here's what it said, "A long time ago lived a young prince named Gautama Buddha (or as you Japanese call him, Oshaka sama. He was bothered about the problems of life, so he left his family, friends, wife and children—which is an unforgivable sin in their eyes—went out into the desert to search for the true God. Just before he died, his few disciples gathered around him and said, 'O teacher, before you go into the great beyond, please write down carefully where you are going and what it is like, so we can follow you.' The 'great enlightened one' replied to his disciples, 'I am now studying about the hereafter. As yet I don't know anything about it at all.' In this condition he died, not knowing the true way of salvation. And yet millions upon millions of you dear people are trusting your eternal soul's welfare to him."

Now, if I was going from here to Tokyo on the train, I know that that train will get to Tokyo because the engineer knows the way. If I was going on a plane, I would have confidence in the experienced pilot and in the trustworthy airplane to get me there. Yet you gentle people, with not half that much assurance, are trusting your eternal soul to go to Heaven via a pilot who never went there.

Two thousand years ago Jesus Christ's own apostles asked Him the same question, "Where is Heaven? How do we get there? Tell us about it." The most doubtful disciple, Thomas, cried out to Jesus (in John 14), "Jesus, we don't know where you are going and how can we know the way?" Christ said, "I am the way, the truth and the life. No man comes unto the Father but by me." Another disciple said, "Well, Lord, we will believe if we can see God... show us the Father. That's all we want." Jesus said, "He that hath seen me hath seen the Father." He also said, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. He that liveth and believeth on me shall never die."

God's Son, Jesus Christ, died that He might give to you two free presents—eternal life and forgiveness of sins. Because Christ has risen from the dead, Satan is defeated, and also death's power was driven into the ground. Death

can have no more power over us who believe in Christ.

9. Four Great Things to Remember

Now, here are four things that God wants you to remember.

1. We are sinners in God's eyes, "for all have sinned and come short of the glory of God" (Rom. 3:23).

2. We in our own selves cannot save ourselves. Whatever good works we do, these all fall short or miss the mark of God's glory. I got a letter from a young business man who said, "I hate to accept Christianity because it's so free. I'd be glad to dig a ditch a mile long through concrete if I could earn this salvation." I had to tell him, "You could dig a ditch around the world and you still would not earn your salvation for 'It is by grace ye are saved, through faith, and that not of yourselves: it is a free gift of God; not of works lest any man should boast' (Eph. 2:8,9).

3. There is only one true Saviour and if you want to go to Heaven there is only one way to go and that is through the door, that is, Christ. "There is none other name under heaven given among men whereby we must be saved" (Acts 4:12).

4. What do I have to do to be saved? Just two simple things—first, repent, turn about face and separate from your sins and your idolatry; second, accept Christ, receive and believe in Him as your own personal substitute to save you from sin.

10. Two Blessed Gifts God Gives Immediately to Penitent Believers—Forgiveness and Peace

Now, if you will do these two things tonight, even if this is the first time you've heard the Gospel, God Almighty tonight, on the authority of His written Word, which cannot lie, promises to give you two free gifts, or presents:

1. Every single sin that you ever committed in your entire life—I don't care what you have done or how deep you have gone—will be forgiven, washed away, blotted out and erased. "For the blood of Jesus Christ, God's Son, cleanseth us from all sin" (I John 1:9).

2. The second present that God will give you tonight is the assurance, the confidence that if you should die tonight, there is a home in Heaven already prepared for you.

One Japanese grandmother said, "You know, we have a Japanese custom that says if I receive a present from you, after thanking you very profusely, I must come back with an 'okaeshimono,' a return gift in gratitude for the gift you gave me. What gift must I give back to Christ?" The answer is—He doesn't want any gift from you. He wants simply your faith. You cannot work to be saved but, believe me, after you're saved, you will work because you are saved.

11. Sincerity Is Not Enough

Tonight, as God's true representative, I must demand that you make a decision to either accept or reject God's peace treaty. You cannot be neutral. You must either believe and accept God's peace treaty or you must trample it under foot, spit on it, or walk away with it unsigned. You cannot be neutral. Once an old grandfather said, "Young man, how old are you?"

I said, "I'm 25, why?"

He said, "I'm 71, and I've lived pretty long; now listen to me! I've heard hundreds of priests and missionaries and the conclusion is—it doesn't matter what you believe in just as long as you are sincere in your own heart. Now, you shouldn't be so rude as to say that we must make a decision for or against Christ. Why, that's very rude. We don't do that in Japan."

I said, "Pardon me, sir; I know you're three times as old as I am and I'm just your son but, remember, I'm not bringing you my ideas. God's Word says, 'There is none other name.'"

He said, "Now, wait, look over there. You see Mt. Fuji? That's a tremendous mountain. There are many different roads which start at the bottom but the conclusion is that they all go to the exact same spot on the top of Mt. Fuji. And so, you look around in this world. Adding them all up, there

are literally thousands of religions all over the world and they are all different from our viewpoint. But when it comes to the top, we all go to the same Heaven. Therefore, if you're just serious and sincere, that's all that counts."

I said, "Dear grandfather, that's very true concerning Mt. Fuji, but Jesus said, 'I am the door, by me if any man enter in, he shall be saved... I am the way, the truth and the life, and no man [not even General MacArthur, or President Eisenhower, or Dictator Malenkov, or Emperor Hirohito] cometh unto the father except through me.'"

This man had said, "You're narrow-minded. We Japanese aren't like that. We have very broad minds. As long as you're sincere..."

I said, "Grandfather, let me ask you a question. One night there was a man who got up from his bed very sick. He went to the medicine closet. He couldn't see very well because he didn't want to turn the light on to wake the other people up. He felt around for the familiar medicine bottle and took it down in complete faith. Trusting that this medicine would cure his sickness, he drank the medicine. Instead of curing it, it made it all the worse. In fact, five minutes later he dropped dead. What happened? He had complete faith; he was sincere, and he was trusting implicitly in that bottle to heal him. Actually in that bottle was not medicine, it was rat poison! Now, I ask you, grandfather, is sincerity all that counts?"

He shrugged his shoulders and with an "oh... uh... er... uh..." said, "I see." I said, "Grandfather, sincerity is no good. Truth is what counts. You can sincerely drink the poison falsehoods from all the religions but it will not help your soul; it will damn your soul to Hell. What you have to do is get the truth."

He said, "Well, what is the truth? I have been searching for it for many years."

I gave him a Bible and told him to read John 8:32. He fumbled around, put his glasses on, and then with all the dignity of a sage of the Orient, read God's Word. "And ye shall know the truth, and the truth shall make you free."

He said, "That's what I want to know. What is the truth?"

I said, "Read verse 36—'If the Son therefore shall make you free, ye shall be free indeed.'"

He said, "I want to get unshackled. Who is the Son?"

I said, "The Lord Jesus Christ."

Just then an elderly mother who brought many children said, "Well, thank you very much. Now we must go and we will think very seriously about this. After we do our best and pray, I'm sure in God's time He will make us see the light." She quoted a Japanese proverb which means, "Tomorrow blows tomorrow's wind so don't worry." I said, "Grandma, tomorrow blows tomorrow's wind but what about your soul if you should die tonight?" I quoted her another Japanese proverb which says, "Don't boast of tomorrow for you may die in an earthquake at midnight."

She sobered up and said, "If we can come to Jesus just as we are, we'll come."

I said, "Come every soul by sin oppressed, there's mercy with the Lord." And I sang to the crowd,

*Only trust Him, only trust Him,
Only trust Him now;
He will save you, He will save you,
He will save you now.*

As I saw some proud young students walking away, I cried out, "Before you go home, remember, you are turning your back on Christ. Now is the hour of decision. No one can go away without determining in your heart whether you will accept or reject. To be silent is to reject Him." Now—I want everybody who wants to reject Christ, to trample underfoot His blood, to stamp over the Bible, to climb over my prayers, to climb over the sermon, to climb over the will of God, to climb over the cross, to climb over Jesus Christ's blood which was shed for you—I want you now to turn your back on me and go home. You—who want to receive Christ, want

to repent of your sins and believe in Jesus, want to have eternal life and forgiveness of sins—I want you to come forward here and kneel and we will further instruct you as to the way of salvation. This is your hour of decision.

Down at the cross where my Saviour died,

Down where for cleansing from sin I cried,

There to my heart was the blood applied,

Glory to His name.

Remember, all these other false religions say that you must read, study and pray a long time before you become a true believer. True Christianity is different. Look at this thief on the cross for the last time. If he was compelled to study, or be baptized, or join a church, or pay money, or sign a card, or do good works, they would have both gone to Hell. What the Bible is trying to scream out to you is that one was saved by faith as he trusted Christ and repented of his sins.

It is a fearful thing to fall into the hands of a living God. The Bible says, "There is a way which seemeth right unto man, but the end thereof are the ways of death [and Hell]." On the authority of God's Word, I warn you now to flee from the divine wrath to come. These last closing minutes I want you to bow your head, close your eyes as I sing this message:

Into my heart, into my heart,

Come into my heart, Lord Jesus;

Come in today, Come in to stay,

Come into my heart, Lord Jesus.

Do you hear that knocking? It's Christ knocking at your heart's door and saying, "Behold, I stand at your heart's door and knock. If any man [or woman] will hear my voice and open your heart's door [remember, the key is on the inside], I will come in and fellowship with him and save him."

Now, if you want to be saved, if you want to repent of your sins and trust in Christ, lift your heart to God in prayer and ask him to save you. As you lift your heart to God in prayer, I want you to raise your hand so I can pray for you also.

Sinner, Decide for Christ Today!

You have read this blessed sermon as Missionary Kenny Joseph preached it to thousands in Japan. God used it to save many souls. Now the editor urges you unconverted people who read to trust Christ today and be saved. You do not live in a heathen land. You have had far more opportunities to hear the Gospel than the Japanese have had. Hell will be hotter if you neglect your soul and reject Jesus Christ. I beg you now, this moment, turn your heart from your sins, depend upon Jesus Christ to save you, give Him your heart forever! Do not quibble, do not delay, but this moment open your heart to Jesus, take Him as your Saviour. Then please, will you sign the following statement, copy it in a letter and mail it to me at once? I will notify Brother Kenny, who is sick in Japan, and will send you a letter of instruction and encouragement. But please decide, sign, copy and mail this decision today!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I have read Brother Kenny Joseph's sermon as preached to the Japanese on "God's Good News." I realize I am a poor, lost sinner who needs saving. Today I honestly turn my heart away from my sin. I repent sincerely. Just now I give my heart to Jesus Christ. I depend on Him to forgive me and save me and give me everlasting life. I will claim Him openly as my Saviour and will set out to live for Him daily for the rest of my life. Please write me a personal letter of encouragement and help.

SIGNED _____

ADDRESS _____

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